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854 753 [262] For example, if a father, living in Atu Ona, had a relative who had been killed in Hana Iapa, he must eat no food from that valley. Eating food from there would not hurt the man, but his child would become ill and probably die. If a child became ill and the parents thought [755] 824 the sickness might be due to evil influences, the father chewed *noni* leaves and spit out the remains upon the child, about the platform of the house, and on the food that was about to be eaten by the family. This ceremony was supposed to drive away evil spirits.

THE FIRST-BORN

Position and Rights

858 428 In the family of a tribal chief the first-born child, whether male or female, inherited certain civil rights, property such as lands, cultivations, house, canoes, nets, etc., and personal possessions such as clothing, ornaments, and weapons. If a chief had no children, all his personal possessions were buried with him. This custom applied similarly to first-born children in other families. The first-born male of every family was known as the *tama tapu* (sacred child) or *tama haka-iki* (chief child). This was because the first-born male, being the representative of the family ancestral stock, was chief of his family and therefore sacred. Although inheritance was either through male or female, it is evident that a male heir was regarded as more satisfactory than a female. One informant, in speaking about the position of the first-born said, "They are proud of the oldest, especially if it is a son." In adopting a child the attempt was always made to obtain a first-born boy or girl. Such an adopted child could take the place of the first-born of the family as far as all civil rights and property went; he might be given one or two articles of value as keepsakes but he could not inherit the personal possessions. If the first child of a couple were still-born, the second-born child was called *tama haka-iki* or *mo'i ha'a-te-pe'iu*.

858 [769] The importance of the first-born as representative of the family ancestral stock is illustrated best in the great *ko'ina tupapa'u*, the rite for elevation of ancestral spirits, in which it was the first-born who offered the pigs that were intended for the spirits of dead ancestors. (See Festivals.)

Since the first-born male was the representative of the ancestral stock, it would be logical to suppose that he would upon birth supersede his father as head of the family. In fact such was the custom. Garcia (14, p. 103) speaks of the immediate abdication of the father upon the birth of his first-born son, whose regent he became thereafter. The stories [539] collected on Hiva Oa and elsewhere give clear evidence of this, in the fact that a hero always ceases to play a leading rôle in a legend immediately

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the operation, was compelled to rest and recuperate, the bodies of the youths who were assisting at the rite were tattooed gratis by the *tuhuna*. Everyone in the tattooing house was *tapu*, being restricted from any contact with outsiders, particularly with women. There were certain food restrictions for the *opou*, the object of which appears to have been to lessen the inflammation and fever resulting from the operation.

The youth was held by assistants of the *tuhuna patu tiki*, who outlined the designs with charcoal. These outlined designs the *tuhuna* himself sometimes filled in; but at other times he would leave that part of the work to his assistants or apprentices. The pigment used was made by mixing soot from the smoke of burnt candlenut kernels with water or cocoanut oil. The whole process of making the pigment, which was prepared in advance by the father of the boy, was very *tapu*. The implements of the *tuhuna* consisted of a set of small bone instruments with fine saw-teeth at one end, which were inserted in a piece of reed stem or bamboo to serve as a handle, and a small baton held in the right hand, which was used to tap the instrument. As the tattooer worked, he accompanied the rhythm of his tapping with a chant which was supposed to lessen the pain for the boy. (For examples of design see fig. 11, and Pl. 11, c.)

At the time of these rites the *ka'ioi* youths who were undergoing the operation with the *opou* always gave him a nickname which was known as the *pati'i*. These nicknames always referred to some personal peculiarity of the boy himself, or of his parents. The final completion of the tattooing was celebrated with a feast (see Festivals) at which the newly tattooed youths exhibited the beauty of their new designs.

Girls were tattooed betwen the ages of seven and twelve, in a small house erected for the purpose, the work being done simply, with less elaborate rites and without the participation of the *ka'ioi*.

MARRIAGE AND RELATIONSHIP BETWEEN THE SEXES

The freedom between the sexes during the years immediately following adolescence has been described in detail. (See The Tribe—Ka'ioi.) Porter says (24, p. 113):

> Before marriage they [unmarried girls] are at liberty to indulge themselves with whom they please, but after marriage the right of disposing of them remains with the husband.

The transition from the period of *ka'ioi* freedom to permanent relationship with one of the other sex appears to have come either as a result of the birth of a child to a girl or young woman, in which case she and the child's father came together and lived as *ohana* and *vehine*, merely

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of drinks before the stupor and sleep, which were the desired results, would follow. A person under the influence of the drink was very highly sensitive to noise. According to Père Pierre (4) the god Papaiea was thought to possess a man at this time. This god was supposed to be irritated by noise, the violent trembling which sometimes affected the body of the *kava* drinker being caused by his agitation. To stop the trembling the man's stomach would be struck a blow or his wife would sit, nude, on his chest. It was believed that the contact of her body would frighten away the god.

A scaling off of the skin (*ha'a poha*) resulted from the excessive use of the beverage. According to natives, however, there were no lasting ill effects; the nervous effect and scaling of the skin passing off with a short period of abstinence. Dordillon gives *puhe kava* as the name of a kind of chant which was sung before *kava* was drunk (8). There was no formality connected with *kava* drinking in the Marquesas.

FESTIVALS

The term *ko'ina* is used in the Marquesas to apply to any festivity whether a small family feast or a great festival. The different types of *ko'ina* are indicated by the use of an adjective describing the purpose of the celebration, following the word *ko'ina*—thus, *ko'ina tupapa'u*, feast for the dead.

Feasts or festivals celebrated every incident and occurrence of importance to families or tribes. The completion of any new object of manufacture or of the labor of any industry requiring communal work was always celebrated with a feast or festival, as were also religious and social events. On the surface some *ko'ina* appear to be purely for amusement, as for example the chanting feasts that are described under Chants. But even these had actually definite purposes, such as the lauding or elevation of the individual for whom the chant was composed.

The great festivals were merely elaborated feasts. For the most part they celebrated in a chief's family the same incidents and occurrences that in private families were celebrated with smaller feasts; or they celebrated the completion of labor or a religious rite in which the tribe as a whole had been concerned. Tribal festivals may be grouped into several classes: those celebrating abundant harvests of the fruits of sea or land; those celebrating such occurrences in the chief's family as marriage, tattooing, death, and so on; the memorial festivals when offerings were made by different families in honor of those who had died some time before; and certain other religious festivals.

All feasts and festivals and also the industries were intimately associated with religious rites. In connection with every industry there were

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flamboyant tree (*kenae, Erythrina indica*) was in flower, and to have been an hereditary affliction. 158

A modern Nuku Hiva informant told me of persons who run wild (*koea* or *horai*) sometimes going into desert regions to live.

TREATMENT OF DISEASE

Divination of the Cause of Sickness

Practitioners who were called upon to divine the cause of sickness and the like through possession were called, in general, *tau'a*. Those who made the god or spirit enter into their bodies through their mouths, so that they might prophesy and answer questions regarding sickness and death, were specifically called *pae'a*. These appear usually, if not always, to have been women. Their practice was spoken of as *ha'a topa te etua*, to cause the god to fall, or *ha'a u'u te etua*, to make the god enter. Dordillon's dictionary (8) gives *tihoka* as the term for the descent of a god into the body of a person. 756 741

On Hiva Oa the practice of a *pae'a* was described as follows: If someone were ill, a woman whose profession it was to divine the cause of sickness would be sent for. She would come and spend the night at the house of the sick person, or the sick person would be taken to a dark place outside the sleeping house. When the *pae'a* went through her experience of possession, there was always a large crowd of people looking on. The *pae'a* would open her mouth very wide and the god would enter her stomach through it. She would then speak in a whining voice, which was supposed to be that of the god, telling the cause of sickness and the probability of recovery. 755 ● 757

Père Pierre (4) says that such practitioners worked only at night, in order that the *tau'a* might better hide the jugglery connected with his practice. After a piece of cloth had been laid out in the house of the sick person and the lights were put out, the practitioner (*tau'a*) would draw himself up to the rafters of the house, and stirring the thatch to make a rustling, would make a noise with his lips. These sounds were supposed to be made by the god. He would then let himself fall with a thud upon the cloth that had been spread out—the sound of his landing was thought to mark the descent of the god. In his natural voice, the *tau'a* would then ask, "Who are you?" In a false voice, he would reply, "I am N——," giving the name of some deity. Assuming again his natural voice, he would ask why the patient was sick, and a reply would come in a false voice. This, according to Père Pierre, was called *etua ha'a topa*, meaning, to cause the god to descend for consultation. It is not certain in my mind whether this is a description of the same practice as that given above,

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for there is nothing in the description so given by Père Pierre to indicate that the god in this case was supposed to enter the body of the *tau'a*. It has already been pointed out that ventriloquism was used in connection with the possession of the inspirational priest by tribal gods.

Dordillon (9) gives another description of this phenomenon called *etua topa*. An inspirational priest was called to a sick man's house. He summoned his god to come. When he had come, the practitioner asked, "Are you the god?" The god replied, *"Io, io, io, io."* (Dordillon explains that the noise was similar to that made at times by a fowl. The practitioner asked, "Are you angry?" The same reply came, *"Io, io, io, io."* The priest then asked, "Will the sick man die?" *"Vi, vi, vi, vi,"* came the reply of the god. The practitioner repeated his question. The god then replied, *"Vii, vii, vii, vii,"* which was interpreted to mean that the man would die. The god, asked when, replied that it would be the next day.

Another account by the same writer describes a similar rite as follows: The practitioner came in the evening. Songs were sung, and the lights then extinguished. The god descended and said, *"Ve, ve, ve, ve,* here is the fish on the land, it is Na-iki" (the name of the tribe). When the god had fallen upon the mat, the practitioner said, "Let your friend go free." "We shall go together," replied the god, "he will die."

According to Père Siméon (7) the ceremony of causing the god to fall began with the singing of the chant called the *mumu*. If it was desired to have a number of gods fall, one went to the house of the *tau'a* carrying the extremity of a coconut leaf called *kopiti*.

What was called *etua amo*, described by Père Jean (19), is evidently another trick of such practitioners. The god who came to possess the *tau'a* was thought to carry him and his mat out of the house in which he was seated, by way of the ridge-pole, without disturbing the thatch.

There is now living in Nuku Hiva a woman who is a practitioner of this kind, whom I was unfortunately unable to induce to work for me or to discuss these matters in any way, for the reason that she had been in trouble with government authorities for having supposedly caused a death by a curse. It would appear that this woman works as a diviner by means of trance rather than by possession. She is said to discern the cause of illness and the outcome of it, to find lost articles, and so on. Dordillon gives the following words, meaning to be in a state of trance: *ahue te menava, kukina o te ate, kukukina, kukuina, pueueu, pupukina, touha.*

Medico-Magical Remedies

Medicines were prepared and administered by *tuhuna fainu* (*fainu*, potion or medium). There was a rule that a native doctor could take

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but one patient at a time. If a doctor stumbled when he was on his way to procure the materials used in making his medicine, he must turn back and start all over again. The hands of a doctor were *tapu* during the time that he was treating a patient, and he could not feed himself with them. Little is remembered today of the manner of professional practice, although natives still make use of some of their old remedies, most of them, however, like the rest of their culture, having been forgotten. Massage appears to have been little practised, though rheumatism was treated by rubbing with scented coconut oil. I understand that a great number of native remedies are recorded in a manuscript left by Père Pierre. Unfortunately I did not have the opportunity of examining this manuscript, which will, I hope, some day be published, as it would furnish students with what is certainly a far more complete study of native remedies than could possibly be made today.

A potion called *makiikaeva*, which seems to have been used to restore health or life to an invalid (*fainu ʻno te menava*), was made up as follows: Two old coconuts were grated and squeezed, the inner bark of a *fau* tree bearing red flowers (*hau toto*) was mashed, three stalks of sugar-cane were pounded, five taro roots were grated and seven *noni* fruits were mashed. The potion pressed from this mixture was drunk without heating (9).

After a woman had given birth to a child, she ate a kind of fish called *koukape* with *tiaa*, hot breadfruit paste. A magical concept seems clearly to be the basis of this remedy, for *koukape* also means a membrane in the interior of the intestinal cavity (mesentery).

When a woman's breasts (*u*) were inflamed (*hehe*), the doctor applied to them three or four leaves of the *noni* and cut these in various places with a strip of bamboo, being careful not to touch the breasts (4).

When a person had bad eyes, the practitioner rolled a piece of cloth in a hollow pipe, at one end of which he held a light. The person whose eyes were afflicted looked through the roll of cloth at the light for healing.

Pueva appears to be a name that was applied on Nuku Hiva to various maladies of infants, supposed to result from the mother's having eaten or handled something harmful to the child during the period of her pregnanacy. The symptoms of *pueva* are described as manifesting themselves in anything from sores and itchings to noises in breathing. The remedy for such an affliction consisted in the mother's burning the article, or a part of the article, that was thought to have been the medium of the evil influence, and putting the ashes on the baby's tongue. In order to safeguard her coming child, a woman, therefore, saved a bit of everything that she ate during the whole time of her pregnancy. If, after its birth, the child developed *pueva*, these materials were at hand to be burned. If

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she had neglected to save these scraps, the mother had to find out (presumably with the aid of a *tau'a*) what had caused the trouble and then seek the material. Sometimes the cause of the trouble was indicated by some noise made by the child. One informant said that she knew of a child who made a noise like a donkey, and that the mother had to get some hairs of a donkey and burn them. If it was a chicken that had caused the trouble, a chicken had to be found—all of it that was not burned as a remedy had to be thrown away.

The remedy used today for the illness called *pa'atita*, which manifests itself in sores attacking the nose, mouth, and private parts, consists in mixing iron rust with lime juice and plastering the sores with this salve.

On Nuku Hiva two remedies were given to women supposed to be afflicted with the evil spirits called *hanaua* (*fanaua*). The first was powdered pearl shell mixed with the water from a very young, green-skinned coconut. The mixture was drunk as a potion. The second remedy was made of scraps of bark of the candlenut tree (*Aleurites triloba*), of the *fau*, and of the *kehia* tree (*Eugenia sp.*) and the skin of the *heutu* (*Musa fei*) beaten together into a pulp. This pulp was put into a cloth, and the juice squeezed out. A dose of the bitter potion thus prepared was drunk by the patient, while the doctor struck the woman on the head with a *noni* leaf in order to drive out the evil spirit. According to my informant, the bitter potion was conceived of as owing its potency against the spirit to its disagreeable taste.

When a woman was thought to be afflicted with *hanaua*, the following curative practice was also resorted to. A hole was dug, a fire was built in it, and certain herbs were thrown on. Sticks were then laid across the hole and the woman was made to sit on these sticks naked. It is said that this would cause her to bleed. Sometimes the bleeding would stop after a while and the woman was considered as cured. At other times the bleeding did not cease and the woman bled to death. A woman submitting to this treatment never knew whether she would be healed or would bleed to death.

The manner of doctoring an infected hand was described to me as follows. Some kind of fish, a crab, certain herbs, and powdered coconut shell were put into a coconut vessel and placed on glowing charcoal. A half coconut shell having at its top a small hole was inverted over this and the infected hand was held in the vapor coming through the hole. This was repeated three times a day on three successive days and the afflicted hand was perfectly cured. The woman doctor who performed this cure had her special match box and her *tapu* matches for making the fire.

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To prevent leprosy, a person who had been defiled by contact with menstrual fluid had to find the woman who had thus defiled him and proceed with her, both of them being naked, into the river, the woman upstream, the man downstream. The woman must take up in her hands water that had touched her pudendum and throw it over the man who had been defiled. This would relieve him of the danger of becoming a leper (4).

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Surgery

Surgeons (*tuhuna tatihi*) were professionals who devoted themselves to setting fractured limbs, replacing dislocated joints, trepanning, and so on. The profession of surgery seems to have been combined with that of healing by means of medicines (*tatihi* or *fainu*). At Atu Ona, the grandson of a famous surgeon told me that his grandfather used to repair injured skulls by inserting (whether in the scalp or in the skull itself was not definitely understood) a piece of coconut shell, the edges of which were perforated. Trepanning is mentioned by Stewart (26, pp. 24, 28). According to accounts this same surgeon at Atu Ona used to repair shattered arm and leg bones by ingrafting pieces of ironwood. Whether these accounts of grafting ironwood and coconut shell are mere stories or not, I have no way of knowing. Mr. Linton saw and photographed a trepanned skull at Hana Pa'aoa.

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Exorcism

The most common method of healing sickness was by exorcising the evil spirits causing it. Such practice constituted a profession, its practitioners being known as *tau'a hiko etua* (priests who extract gods).

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Père Pierre describes the ceremony called *hakuoa*, by which exorcisers were initiated and consecrated. The trunk of a banana tree was cut down, wrapped in cloth, and placed in deep water in a stream. The candidate, dressed in white, took up a position over the trunk of the banana tree. The *tau'a*, who was to initiate her, clad also in white, then showed her how to rub, using the banana trunk to illustrate, and instructed her in the manner of snatching evil spirits from the bodies of the sick.

Good, though not detailed, accounts of the manner of exorcising were obtained from the manuscripts of the Catholic missionaries. So far as I know, the practice is nowhere followed today. Accounts from the different manuscripts will be given separately, as they vary in detail.

According to Père Pierre, (4) an ointment made by mashing strong scented herbs on a reddish stone, was applied to the painful region of the body. After some rubbing, the evil spirit was extracted, the practitioner closing his hand and carrying it behind his head to allow the god to

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escape. At other times the spirit was carried to the mouth—the *tau'a* would sometimes exhibit on his hand a blood spot which was supposed to be the blood of the crushed spirit. This trick was done by wounding the gum with the finger nail when the hand was carried to the mouth, and putting the blood on the palm of the hand. Père Jean (19) describes the hand of the practitioner as being placed on the painful region, closed suddenly, and then flung out behind him as though to throw the god away. Sometimes many evil spirits were driven out at once. The patient, on whom *hiko* was practiced, was called *hateanaka* or *hakanaka hiko*. In one ceremony witnessed by Père Jean, the patient lay covered with a large banana leaf. Nearby were several pieces of mysteriously woven coconut leaves. A priest and a priestess chanted during the rite. In another rite observed, it is said that the *tau'a* had before him some sort of image to which he chanted.

The manuscript of Dordillon (9) describes a case of *etua hiko* as follows: The *tau'a* anointed the head, face, and whole body of the sick person with herbs. He then said that the sickness had been sent by the tribal god, and asked the sick man if he had been on a *tapu* place. He named a goddess (doubtless the spirit of the sickness), saying, "It is Vehiehinui." Early in the morning the patient was taken to the stream. Herbs were put into a bowl filled with water. Hot stones were dropped in and, when the water was hot, the sick person sat on the bowl and was washed all over, the practitioner saying, "That is the water; it is Paiau (tribal god), it is Vehiehinui (a goddess); Tama-putona, Tama-kii-toto, Tama-pekeheu, Te-aki-tuehu. (?)" A piece of fau bark was then passed around the patient's waist and sawed back and forth; whereupon the evil spirit was thought to take its departure. The priest caught the god, crying, "What is this? Can you not leave him? Must you kill him? Let your friend go. You can take someone else." He then caught another, saying, "It is the god Atiu . . . It is a man eater."

The purpose of another class of rites was to heal the sick by frightening away the spirit causing the trouble. One of these witnessed by a man now living at Atu Ona, was performed in the following way: the woman who was sick was laid, half naked, on *noni* leaves beside a fire; an old woman, half naked, ran around the fire waving her arms, her object being to drive the evil spirit into the fire where it would be consumed.

Père Pierre's manuscript (4) gives several examples of this type of ceremony. In one of them, a ditch was dug, leaves were thrown into it, and the sick person was placed on the leaves. Over the ditch, above the invalid, was tied a sort of grating of wicker work covered with coconut and banana leaves. Several green bamboos were split and thrown upon the

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leaves. A fire was lighted near the ditch (over the sick person?). It is said that if the sick person showed signs of fear or agitation [apparently indicating the departure of the spirit], it was a sign that he would get well. But if no such signs were exhibited, the person would die. This curative method was used for the insane as well as for those afflicted with physical maladies.

The rite called *tataoho* or *tatana* was performed as follows. The sick man was laid on his back on the ground. He was covered over his entire length with a banana leaf, then a coconut leaf, and on top of that a sheet of cloth. The man's mother placed herself at his head, a sister at his feet, and others at his sides. An aunt, or a sister-in-law, or some other female relative discarded her clothes and jumped up and down seven times on top of the sick person. While this was going on, an inspirational priest, standing on one side, chanted. The priest then rapped seven times on the sick person with the top of the *ti* plant. If the same signs were observed in this rite as those described above—that is, if the sick person was agitated—he was considered as cured; if not, he would die.

A similar rite was sometimes performed near the place where the family relieved themselves. In this ceremony the relatives danced entirely naked around the sick person. The *tau'a* chanted the same chant and beat on the sick person seven times with the *ti* plant (*muku ti, Cordyline terminalis*). This rite was known by the same name as that just described above and was usually performed in the evening.

Another rite of the same nature, called *tomitomi*, is described by Père Pierre (4). The sick person was placed in a ditch and covered with a mat, pandanus leaves, and banyan bark cloth. Relatives (doubtless females) entirely naked, then jumped seven times over the ditch, in order to frighten away the evil spirit (*haa iika te etua*). If the patient showed fright, he would be cured; otherwise he would die.

According to Père Pierre (4), mats, girdles, the private parts of females, men's loin cloths, and the cloth from which they were made, and even pandanus leaves, because from these mats were made, were regarded as profane, insulting, or distasteful to gods, and evil spirits. When an unknown disease appeared, or when there was an epidemic, the people often suspended at the door of their houses a mat or a girdle or pandanus leaves, believing that these would drive away any evil spirits that attempted to enter. Another protective measure against such spirits consisted in surrounding the house with briers.

Some sickness, supposed to be caused by the absence of a sick person's spirit, was treated by a *tau'a* in this manner: he ordered a small shed to be built and put in it *popoi* and *poke* (See Preparation of Food); enter-

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755 ing the shed, he picked up the food, and rushed out with it precipitately. It was thought that the viands had attracted the spirit back—the *tau'a* showed scratches on the food, which indicated that the spirit had been partaking. He then pretended to catch the spirit in a vessel, and proved his success by exhibiting a large black caterpillar in it. The vessel was then applied to the ear of the sick person and the spirit was supposed to re-enter his body.

Presages of Death

787 762 Presages of death often came in dreams of various kinds. It is said also that sometimes a spirit was heard outside the sleeping house at night, calling the name of an inmate. He whose name was called was soon to die. Where there was sickness, the cry of a particular bird—the species varied in different valleys—presaged the death of the afflicted person. It was the *kaako* bird in Hatiheu (4); at Pua Ma'u it was the *koevaeva* (*Endamis tahitiensis*).

WITCHCRAFT

754 Sorcery of the type about to be described was known as *nati* (*nani*) *kaha*. *Nati* or *nani* means to tie up, or bind, and also a sharp point, being applied for example to the bayonet used by the European soldiers. *Kaha* means spittle and also coconut fiber. *Nati kaha* was applied both to the practice and to the professionals who devoted themselves to it, the latter being called also *tuhuna nati kaha*. Such witches were both male and female. It appears that certain tribes were more addicted to the practice of this type of sorcery than others. The medium through which the spell was worked was saliva, urine, excrement, clothing, or anything else that had been intimately associated with the victim. It was called *mouuu* (a word applied also to bait used by fishermen); another term for it was *momo*.

A spell that had been worked on a person showed its effect sometimes quickly, sometimes slowly. The victim might waste away gradually or he might be afflicted with violent stomach trouble and die in a few days. One informant from Tahu Ata described the effect of *nati kaha* as being indicated by the appearance of white spots on the stomach, a symptom that was followed by violent pains in that region and death in a few days. A spell manifested itself sometimes in chills and fever. I have been told of one victim whose eyes were afflicted and of another whose hands and arms were affected.

On Hiva Oa after the "bait" or medium for transmitting the spells (a piece of clothing, or the like) had been secured, a fire was built in a hole and burnt to ashes. The ashes were then scraped away, a hole was

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674 young ones were not stolen, and then eaten to prevent detection. I can easily credit this propensity to thieving, when I recollect, that the king's brother himself stole a piece of sugar from me, and, being accused of the crime, endeavoured, in the most barefaced manner, to persuade me that it was committed by a duck which I had given him, and which was then under his arm. 1804. May.

775 It is proved by facts that ignorance is the mother of superstition. It will therefore excite no astonishment that the inhabitants of Noocahiva should possess this quality in the highest degree. Every one here is persuaded, that the soul of a grandfather is transmitted by Nature into the body of his [843] grandchildren; and that, if an unfruitful wife were to place herself under the corpse of her deceased grandfather, she would be ● 755 sure to become pregnant. It is also a current opinion, that there are individuals on the island who can cure the effects of the strongest poison, by simply rubbing the sides of the patient with their hands, which is supposed to make the poison come 776 out from under the ribs. But the belief in evil spirits has the 782 greatest weight, and is carried to the greatest absurdity amongst them; for it is imagined, that these spirits come sometimes into houses, and by whistling, and other more tremendous noises, demand pork and cava or ava, which, being placed in the middle of the room and covered, are immediately devoured by them. Surely these instances prove how insignificant, in its natural state, is the human understanding.

501 I saw none of the war-canoes of this place, and can therefore say nothing respecting them; but the common canoe is long and narrow, the bottom made out of a single tree, and fastened